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Vol. IX No. 2

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

NOVEMBER, 1912.

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Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

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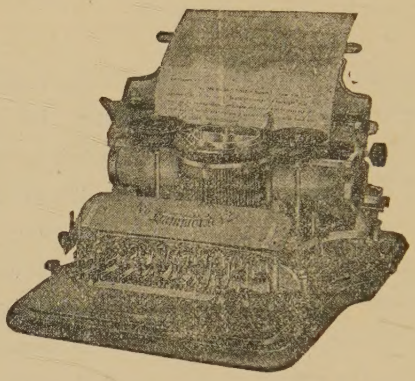

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Yale Divinity Quarterly.

Vol. IX NOVEMBER, 1912 No 2.

THE CHURCH AND THE MOVING PICTURE.

Professor Henry Hallam Tweedy.

SOME two years ago it fell to my lot to deliver one of the Sunday evening addresses in the old Presbyterian Church on Fourteenth Street, New York, now known as the Labor Temple. The service was followed by a half hour of moving pictures, used purely as wholesome entertainment and as a means of keeping some people in that region out of the moving picture theaters, in which less carefully selected films, accompanied often by vaudeville, good, bad and indifferent, were drawing crowds. The first story thrown upon the screen was one of ingratitude. An old father, weary of financial cares, and sure of the loyalty and love of his household, follows in the footsteps of Lear, and gives over his property outright to his son and daughter-in-law. The pair prove to be as ungrateful and faithless as Goneril and Regan and their spouses, and the old father is soon thrown out of doors. It was at this time that I began to forget the play in my interest in the people. Exclamations, mutterings, audible comments expressed in language more forceful than elegant were being given free utterance. If the drama had been a real experience in their tenements, it is certain that the old father would have been tenderly cared for while it would have gone hard with the heartless pair. As the story developed, the father, ministered to in secret by his little granddaughter, becomes possessed of a large property. Meanwhile the son and daughter, partly through revelling and partly through business reverses, have lost their inheritance, and find themselves outcasts at the father's door. At first he is tempted to revenge himself for their ingratitude. But right triumphs, as it ought and usually does in the Bowery theaters, and the scene closes with a penitent son and daughter

clasped close in the father's arms. As the story ended the audience broke out into unrestrained applause. The small boys in the gallery expressed their approval until the timbers fairly rattled. Housewives nodded to each other and leaned back in laughing contentment, while one man slapped another on the shoulder, evidently feeling that though the son and his wife had been "two mean skates," the action of the old father was "all right."

As I watched the scene my mind turned back naturally to the address which I had just delivered. Humility, as necessary as it was uncomfortable, drove me from this to the most forceful, imaginative and vivid addresses to which I had ever listened, and I could not believe that any one of them would have had so immediate and telling an effect. The thought was a commonplace; but at that moment it gripped me with tremendous power that I had just been seeing, not hearing, a sermon on ingratitude and forgiveness, the most effective in some ways that I had ever heard or read. And then the homiletical habit asserted its supremacy. I found myself longing to use that sermon as a text from which to drive the truth deeper into those eager lives. Not that I wished to kill the tale by moralizing it to death, nor that I did not appreciate the potency of the indirect method of inculcating morals. But what a chance, with these natures so psychologically roused, so in tune with the theme, to bring home in a few words the prevalence and awful consequences of ingratitude—the ingratitude of husband and wife, of parents and children, of employer and employee, and most of all of men to God! If Jesus used such simple, secular, dramatic tales as the Good Samaritan and the Prodigal Son to inculcate his ethics and to teach his theology, why should not his twentieth century disciples use twentieth century tales, and appeal to the eye, by which so much greater effects can be produced than by the appeal to the ear?

The second film dealt with kite-flying in the army, where a soldier was lifted high above the field in a canvas car. By this time the Pegasus of the preacher had quite carried me off my feet. I was prepared to find

> **tongues in trees, books in the running brooks,**
> **Sermons in stones, and good in everything.**

For here was a sermon on the sacredness and responsibility of labor! The men who made that rope did not realize that a man's life would one day be staked upon the soundness of their materials and the thoroughness with which they carried on their daily work! What an opportunity to enforce the sacredness of cooking—for many a man might have been saved from a saloon by sending his wife to a cooking school. Or of shoe-making! The old cobbler in "Donal Grant" felt that it was a much greater and more important work to be placed over the feet of men than to serve as a doorkeeper in heaven; and any man who will stop to think what shoddy shoes and careless cobbling mean to the poor man will recognized that he was right. Or of building railways and bridges, of serving as motormen and engineers, to say nothing of the work of the teacher and the doctor and the lawyer and the unspeakably solemn tasks of the men and women who take upon themselves the responsibility of bringing little children into the world! "We are fellow-workers together with God," every one of us—that was the text which stood out before me in letters of fire as I watched the scene unfold before me! For the thousandth time I found myself entering anew into Paul's experience when he cried, "Woe is me if I preach not the gospel!" The preacher who could not have won souls literally with such a theme and at such a time would have evidently mistaken his calling. From that day the moving picture has ceased, so far as one man's mind is concerned, to be a new toy or a cheap theater. It is more than one of the most marvelous invention of all history. It is an agency with untold religious possibilities. What are these? And what should be the attitude of the modern church?

First of all, a word concerning the religious possibilities. If the limits of this article permitted, it would be interesting to outline the indirect as well as the direct advantages to the religious work of certain churches through the use of motion pictures at children's gatherings, mid-week lectures, meetings of men's clubs and various other church organizations. The educational value, the inspiring nature of the tales depicted, the wise ministering to a wholesome hunger for amusement, the chance to get hold of certain people who would otherwise never venture within church doors and who may then be ministered to in higher ways—all this has a distinctly religious bearing. To help a man to play

may be one step in helping him to pray. To lift a woman out of the dull routine of household drudgery may be the first stage in that redemptive process which sometimes begins with and sometimes leads to Jesus Christ. Scores of city churches and Y. M. C. A.'s are using moving pictures in this way already, and it is safe to predict that a very large number of others will be similarly equipped within the next ten years.

A second use possessing untold possibilities for religious nurture and education is the presentation by means of motion pictures of various philanthropic agencies and the best methods of promoting social welfare. To some this will seem as indirect a help to religion as the first use mentioned, and the advisability of its adoption even by churches in a position to push such work will be questioned. To the writer the religious value seems to be as direct and immediate as could be well imagined. The command to love thy neighbor as thyself belongs in the same category with the command to love the Lord thy God with all thy heart; and the man who is not being inspired to love his brother, whom he has seen, is in a very poor way to be inspired to love the God whom he has not seen. The campaign against tuberculosis, the dangerous character of the mosquito and the house fly, the deadly results of impure milk and improper feeding among babies, the work of the Fresh Air Fund, unhygienic tenement conditions, first aid to the injured, the need of safeguards for working-men in certain occupations, and similar themes are preaching daily the laws of health, the cure for misery and the duty of brotherhood to untold thousands who are total strangers to our churches. It is perfectly safe to say that no man can witness such a series of films as that suggested by the Educational Department of the General Film Company, in which are shown the lot of "Summer Babies," the sacrifice of "Ito, the Beggar Boy," the beautiful deed of "The Lily of the Tenements," and the making of a "Street Waif's Christmas," and not have more of the spirit of the Master, who recognized and rewarded those who served Him, even though they had never known Him.

Our missionaries are waking up to the possibility of motion pictures for presenting their causes, and here we meet a third possible use in the work of the church. One of the secretaries of the Boston Y. M. C. A. told me recently of a missionary from

Burmah, who held the sailors of the Navy Yard spell-bound as he first showed them the scenes among which he labored and then told them of Burmah's need of Jesus Christ. It is the exception when an unprejudiced traveler, after visiting and studying the activities of our stations, does not return an enthusiastic believer in foreign missions. The brain and the heart unlock the clasps of a man's pocket book. To help him to see and to feel the need is to help him to give. We are already using the stereopticon in presenting the missionary cause and its effectiveness has been abundantly proven. Why not use pictures that move, especially when they are a deal more powerful than pictures that do not move? Why not bring men thus into close contact with the famine, spiritual as well as physical, in China, the religious as well as the financial poverty of millions in India, the degradation of womanhood in the lands ruled by the Moslem, and the ignorance and sin of the world which it is our business to banish by bringing in the Kingdom of Jesus Christ?

In our Sunday Schools the religious value of the motion picture is self-evident. Churches using them—and the number is ever increasing—find them exceedingly helpful in presenting Bible stories and in making the narratives of the Old and New Testament live. The life of Moses, the drama of Joseph, the betrayal of Samson, the death of Saul, Elisha and the son of the Shunamite, and similar tales are given with careful staging and costuming. Sometimes the results are not all that might be wished for, which is not at all surprising. In other instances the efforts of the producers have met with a very large measure of success, though the minister should hesitate to use any film which he has not first seen. The majority of Christians will ever shrink from the dramatic presentation of the life of Christ, even when this is as simple and as reverent as used to be the case at Oberammergau. For others there are not only the films of the Passion Play but a "Life of Christ" comprising thirty-nine series of pictures in four parts, covering the birth, childhood, miracles and passion of our Lord; and so great has been the demand for these that it has been estimated that one American dealer realized $150,000 from the pictures, which were leased largely by religious societies. Much less objectionable and more effective for many of us is such a film as "The Illumination" in which the figure of Christ

is ever just off the screen, his presence being indicated by the radiance and by the effect which he is having on the various lives. This was used by a prominent New York clergyman for a meeting of one of his societies on Easter afternoon. For those who will have none of these, there is the land of the Bible and the life of its inhabitants, which still approximates closely in many respects to the costumes and customs of ancient times. Nothing will contribute more to make the Bible a living book to our boys and girls than such a delightful and inexpensive tour of Palestine. Let them thus wander around Nazareth, sail on Genneseret, climb Olivet and observe the street life of Jerusalem, and there will be little difficulty in interesting them in the stories which cluster around the supreme life of the world.

But the most potent use which the church can make of the moving picture is in the dramatic portrayal of ethical and religious truth. They are today the great parables to which multitudes are listening. For centuries we have been trying to train ministers to paint scenes and to tell stories until they should illumine and transform the lives of their hearers. If it was right to make men hear with their ears, why is it not right to make them see with their eyes? Jesus told stories and used a little child, a lost coin, a dead sparrow as object lessons. Beecher went so far as to sell the slave girl, and Wilberforce made men shudder when he held up before them the chains of Africans and then dropped them with a clanking thud at their feet. Why not use, then, such picture stories as illustrations? They are simply visual representations of the kind of stories that Jesus might have told had He lived in these days. Simple minds, and deep ones, still hunger for truth in living forms, for teachings in parables; and while the herald of the great teacher, of whom it was written that "without a parable spake he not unto them," may deem it unnecessary or unwise to use this most vivid form of parabolic teaching in his own field, he may well pause before he throws a stone at the Christian worker who finds it both necessary and helpful to use this form of preaching in another field. For it is not the mere attempt to draw a crowd. It is not inviting the church to compete with the theater, or tempting the minister to play the part of a popular entertainer when he ought

to be a winner of souls. It is the sane, legitimate use of a marvelous tool in the work of the kingdom, a tool which enables the worker to bring a wealth of material to bear upon the minds and hearts of men. If he is not willing to use representations of Moses and David and Paul, there are the stirring and equally effective scenes from the lives of Columbus and Napoleon and Lincoln. In the realm of fiction he finds admirable parables in the pictures presenting "The Scarlet Letter," "David Copperfield," "John Halifax, Gentleman," "The Christmas Carol," "Oliver Twist," "Othello," and scenes from the romance of Victor Hugo's hero, Jean Valjean. If he wishes to speak on freedom, vanity, sacrifice, patriotism, duty, prayer, the story sermon, to be used by itself, or as an illustration, or as a text, is ready for him. History, art, science, literature, biography are all at his disposal.

In one successful church in New York City the moving pictures have been used in the evening service with admirable results for about three years. Many of our ministers have no need of the cinematograph as an accessory. Others will be deterred from using it by a variety of reasons, financial, ecclesiastical, temperamental, theological and, so some of them believe, moral. But the preacher who finds himself standing where the needs of the people and the problems of the church are greatest may well ask his own soul for a reason for the faith or the lack of faith that is in him before he decides that these dramatic parables are suitable for the making of money but are not proper for the upbuilding of holy lives.

Such are the religious possibilities of the moving pictures. As for the attitude of the church, it should at least be interested. Something over a year ago a writer in *The World's Work* estimated that more than four million Americans—one man, woman or child in every twenty-three—visited a moving picture theater daily. The average cost of a ticket was seven cents, or $102,000,000 a year. About $100,000,000 are invested in the business, and in 1910 more than $18,000,000 worth of films were sold. The number of children who attend at least once a week is startling. The Rev. Herbert A. Jump, in his admirable pamphlet on "The Religious Possibilities of the Motion Pictures," states that 100,000 school children in New York City alone visit them every day. Such a tremendous and growing power for weal or for woe may

well claim the attention of the organization which is toiling for the redemption of humanity. Surely Christian workers ought to know the motion pictures and the motion picture theaters, and to know them at first hand.

Furthermore, the church should be broad-minded. It is commanded to prove all things; it is also commanded to hold fast that which is good. That there is good in the motion picture no man who knows it can doubt. Some of the early criticisms concerning the effect upon the eye, the ventilation, the darkness, the character of the films, are being increasingly obviated. The manager of one of the largest companies assures me that the manufacturers are willing and eager to do their part in meeting the objections that remain. The establishment of the National Board of Censorship, with such a man as the late Prof. Knox, of Union Theological Seminary, for its chairman, is an admirable beginning, though it is only a beginning, of a great work in which all Christian workers may well coöperate. Merely to stay away from the picture play and let it alone is a bit of monkish ineffectiveness. To attempt to suppress it is as foolish as Don Quixote's mad charge against the windmill. The theater has a large and important part to play in society. Historically it is the child, potentially it may become the ally of the church. To make the proper use of it and to prevent the abuse of it is the only task worth undertaking. The weapons and the invectives of the bigot are as idle as Canute's chains for the sea.

But with all its interestedness and broadmindedness the church is duty bound to be sanely and wholesomely conservative in its use of such novelties. If in this article I seem to have urged the positive almost to the exclusion of the negative, it is not because I have been blind to possible objections and the need of wholesome cautions, but because in the limits of this brief paper it was on the positive that I wished the emphasis to lie. Viewed in one light the history of the church presents a sorry spectacle to its critics. It has apparently been dragged by its vestments along the highway of progress, taking each new step only when there was nothing else for it to do. It fought almost without exception the brave spirits who were leading it into new conceptions of truth. It opposed the giving of the Bible to the people, the introduction of the organ, the participation of the congregation in responsive

forms of worship, and the establishment of the Y. M. C. A. In many ways this is a lamentable showing. And yet it would have been still more lamentable if the organization, to whose charge humanity's supreme treasures have been intrusted, had been willing to rush thoughtlessly into every new movement which has commended itself at certain times to the minds of men. Better sift the grain from the chaff on the threshing floor rather than bring the whole harvest into the temple and later be compelled to do some uncomfortable housecleaning from the court of the Gentiles to the very curtains of the Holy of Holies. Will the use of the picture plays even seem to place the church in the ranks of popular entertainers? What effect will their use have upon the services in which such attractions are not offered? Will their influence be "fleeting, shallow, and destructive of relish for strong, deep, continued thought in quiet?" May not the wise use of the best films lead young people to patronize theaters which do not hesitate to interject low vaudeville and films which directly or indirectly are suggestive of evil? These and other similar questions must be faced and answered; but personally I see in them no problem which the church is not facing already, and no danger which the Christian worker cannot warn against and overcome. Doubtless there is reason for the hue and cry which is raised here and there against the moving picture. Not only our juvenile courts but our criminal and divorce courts occasionally find just cause to place a portion of the responsibility for misdeeds upon the stories depicted in the "nickolet." But the moving picture is here to stay. As a direct and immediate means of educating and amusing it is the last word; and the only remedy for the evils of the present situation is nation-wide supervision which shall cause the welfare of the people to dominate the unscrupulous manufacturer's greed. Our churches will be slow, and rightly so, in adopting this new wonder, which is serving as the people's newspaper, travel club, school, theater and preacher, all in one. But when that wonder thus enthralls not only the street gamin and the Icelander and the Russian peasant, but the educated and cultured who listen to Burton Holmes lectures in Lent; when the Pope himself allows it to be set up for his entertainment in the Vatican; when dramatists like Rostand and Hervieu write plays for it, while the *roles* are enacted by artists like

Bernhardt and Rejane; when scores of churches, Romanist and Protestant, together with Jewish synagogues and Y. M. C. A.'s have assayed it and found it to be not fool's gold but genuine treasure; when the child welfare moving picture committee in an attempt to educate the people and to create a civic demand for the child's weal in Montreal holds three performances out of doors weekly and finds an attendance of forty thousand during the first week; when social workers testify that it has helped to drive out coarse, burlesque vaudeville from Fourteenth Street; when men like Prof. Frederick Starr call it "the highest type of entertainment in the world," and Mr. Edison claims—extravagantly, so it seems to us—that it sounds the death knell of the saloon; then surely it is time for the church to make a careful study and trial of the motion picture, and to strive to see whether God is not putting a new instrument in its hands for bringing men into vital touch with the life and teachings of Jesus and so hastening the progressive redemption of the world.

DOMINANT IMPRESSIONS OF AN AFRICAN MISSIONARY TOUR.*

Professor Harlan P. Beach.

A CONTINENT containing eleven and a quarter millions of square miles in this age of land hunger is impressive because of its very size. With the exception of South America it is the only considerable region now remaining where the overflowing populations of Europe may find homes and employment. Though at present the North American stream of immigration is mainly de-

* The writer's tour of visitation included Algeria, Tunisia, Italian Somaliland, British East Africa, Uganda, German East Africa, Portuguese East Africa, Southern and Northwestern Rhodesia, Bechuanaland Protectorate, the Transvaal, Orange Free State, Basutoland, Natal, Cape Colony, Angola, and the islands of San Thomé, Cape Verde and Madeira. The African portion of the journey involved about nineteen thousand miles of travel. Egypt had previously been twice visited.

flected to our southern neighbor, France, Germany and Great Britain are increasingly sending laborers and home seekers to Africa. Its allurements are varied. It is the hunter's paradise; the invalid finds on the Mediterranean shores of Africa temporary relief and upbuilding, while the permanently invalided seek in South Africa abiding health; the gold and diamond markets of the world procure there a large part of their treasures; automobiles are provided with tires from its rubber; an electric age will look to Katanga for a goodly share of its future copper; and a consequent commerce and trade are annually growing by leaps and bounds. It is little wonder, therefore, that the Continent has become gay with the multi-colored flags of European Powers who in the trite phrase of former days began by stealing Africans from Africa and are ending their unaltruistic course by stealing Africa from the Africans. One looks with shame upon the map of a great Continent which a century ago was practically unknown to Western nations and which now contains but two tiny sections uncolored by the national tints of Great Britain, France, Germany, Portugal, Italy, Spain, and Belgium. Only Abyssinia and Liberia remain of independent Africa, though the latest acquisitions of France and Italy in Mauretania are still recalcitrant.

But more impressive than the lure of African lands which lies behind this European invasion are the political consequences following in its wake. Assuming that Britain is the real power in Egypt, France in Morocco, and Italy in Tripoli, we find that approximately ninety-six per cent. of the Continent is directly or indirectly ruled and influenced by Europeans. Much of this territory is arid or absolutely desert, yet the remainder is attracting an ever increasing number of white men to its undeveloped lands. As a general thing the Powers are represented in the higher government offices by worthy men who are desirous of the welfare of the native inhabitants. The same is true of a fair proportion of the European immigrants. It is in connection with the remainder of this white contingent that the resultant problems of white and black society, or of European and Moslem populations, mainly arise.

One can only suggest and not discuss a few items of this sort. White rulers of Black Africa find tribalism in vogue. It has

made negro tribes socialists, whereas the new order looks to individualism. Abstractly considered it makes little difference; practically it means revolution of tribal life. Looked at from the viewpoint of primal necessities, the whites need labor, the black man needs land. These needs, which the rulers must take cognizance of, are more or less antagonistic and mutually exclusive. Generally the Powers provide for their African wards some measure of education, but any considerable amount of enlightenment awakens a desire for independance which results religiously in such movements as Ethiopianism and politically in a National Congress. Meanwhile, as these changes are taking place, the reign of peace which the new rulers impose leads to a speedy enlargement of the population. Thus in place of the wholesale decimation under the sanguinary rule of Chaka and Dingaan—during the reign of the former it is estimated that a million people were slain—the pax Brittanica which now prevails makes it possible for the population to double itself every thirty-seven years in Natal, in a little less than twenty-eight years in Cape Colony, and in less than twenty years in Basutoland! The multiplicity and diversity of problems implied in this statement of conditions are serious enough in such sections as South Africa where the enlightened whites dominate public opinion and where blacks outnumber Europeans less than four to one; but in less favored sections of the Continent where law and order are not yet established and where the whites are in an infinitesimal minority, the difficulties due to antagonizing races are vastly more serious.

In Moslem Africa another form of political conflict would be precipitated, the Powers claim, if the present policy of respecting the religious opinions of Mohammedans and discriminating in their favor rather than on the side of Christians and heathen were not rigidly adhered to. Personally the present writer has seen the results upon mission work in North Africa only, and not in the storm center of opposition to missions found in the Egyptian Sudan and especially in the Nigerias. In French and Italian possessions this quasi endorsement of Mohammedanism makes missionary effort extremely difficult and more or less contrary to law. In Egypt, happily, there is greater freedom for missions.

One is impressed to find that in this conflict of color and creed

the men who are the best mediators are the ambassadors of the Prince of Peace. In reports of commissions on native affairs, in government blue-books, in lists of important committees, the missionary is a conspicuous figure. Before Livingstone there were missionaries who were the negotiators of peace between the races; to-day they are mutual friends of the rulers and ruled, and their kindly services are appreciated by both parties. Men like Willoughby, who was the mainspring of the moral and political reforms set on foot during King Khama's sojourn in England, and Bridgman, who is the civic daysman between black and white in Natal, are conspicuous representatives of multitudes of less prominent men to whom governments look for help in times of stress.

Another impression which such a tour cannot fail to make upon any unprejudiced visitor is the unrealized worth of the African—we here speak only of the negro. In spite of oneself, an American carries to Africa the great and natural contrast existing between men of different colors removed from each other by centuries of opportunity for development on the part of the white man which have been wholly wanting to his black brother. One would naturally expect to find in negroes who have had no touch with our civilization, such as African slaves had in America and still more their free descendants, a primitive savagery which would carry him back toward some form of simian hypothesis. To one's surprise the African in his natal home is a very engaging man. Nakedness may be charged against many tribes; their huts are often stables and coops as well as homes; they may appear in the fantastic garb of savage warriors; and they may, and most commonly do, recognize the sway of fetiches and witch doctors, Yet despite all these and many other characteristics of undeveloped races, African negroes attract one and win their way to even the most critical man's heart, if he will lay aside all preconceived notions concerning African incapacity and worthlessness.

To particularize very briefly, and in only two or three directions. Socially they are less debased than one would suppose, if certain notions of hospitality involving immorality are overlooked. There is so much that is admirable in their tribal customs that their white rulers regard it desirable to retain most of the tribal laws and many customs in the new order which has been ushered

in. Of course there are exceptions to this statement which will readily occur to the reader; but the general proposition is the basis of those recommendtions, sometimes coming from official commissions, which urge the maintenance of old laws and customs. Some of these have never been discouraged by Europeans and are distinctly tributary to the missionary propaganda—such as the prevalence in West Africa of the palaver and corresponding gatherings of people in other parts of the Continent. If opposite tendencies are seen in the circumcision dances and various secret societies, they are nevertheless more occasional than are helpful customs. The main point is that Africans are a gregarious people and are open to influences which—as in India—may one day make mass movements as frequent as they are coming to be there. Uganda, the field of the United Free Church of Scotland west of Lake Nyasa, and Kamerun are proofs of the helpfulness of African gregariousness to the Kingdom of God.

The average negro who has been brought into contact with whites sufficiently to see the gain of education manifests a desire and capacity for it which we never credit him with possessing. It was most inspiring to see bearded men and mothers with babies on their backs competing with enthusiasm in the schoolroom with boys and girls of ten or twelve years. Our common views as to arrested development are practically negatived as one sees how many at the age of twenty-five or thirty begin an education which is quite comparable in its outcome to that which results at the same age in China with its milleniums of scholarly heredity. Until the age of puberty white and black children exhibit about the same capacity, and the government schools under missionary supervision prescribe the same curriculum for black and white scholars. While negroes are not the intellectual equals of Europeans, they are far in advance of what one would naturally expect and are apparently as well endowed as lower classes of India and other parts of Southern Asia. When once fairly started on intellectual lines, an African community is as eager as any that one sees in New China. Even under the old régime, statesmen like Moshesh, reformers of the Khama type, and warriors like Chaka, suggest the native ability which inheres in the untutored negro.

That Africans have political capacities is evidenced by the

kingdoms and so called empires of central Africa and the subcontinent. The present writer was more favorably impressed by the orderliness and apparent effectiveness of the deliberations at King Daudi's Court in Uganda, with its 330 chiefs, than he has been by our own Senate, or England's House of Commons. The sagacity of native chiefs in out-of-the-way kraals and the success of their rule are evidences that Africans will succeed in governing their people, if the good time comes when their white overlords will grant them "home rule."

Religiously also the negro attracts the man of true vision who can see behind the superstition and the domination of witch-doctors, which are everywhere present, the same divine hunger that St. Paul detected in the Athenian worshipers of an unknown God. Travelers in India and in Japan's out-of-the-way villages are no more impressed with the religiousness of those favored lands than is the man who goes into remote sections of Africa. Islam, it is true, is making rapid strides southward, and its advance may well be regarded as one of the perils of that Continent. While Mohammedans there are not at all easy to win to Christianity, the negro has no such bonds binding him as imprison the Moslem. Without idols and sacred books, he is ready and glad to hear any religious message that the white man brings. Mohammedanism is the easier path and the more congenial fold, because of its catering to his lower nature; yet if the Christian message once gains a hearing and a following, the negro is not at all apt to desert to the camp of the Prophet of Arabia. Africans make good Christians compared with what one sees in other nature peoples. Emotional religion, which is proverbial among the negroes of America, is far less in evidence in Africa than here. They are distinctly above the Asiatics in their church life in at least two respects. They are born speakers and orators, and song is a racial gift vouchsafed in equal measure to no other race perhaps, unless it be the Karens. The Tonic Sol-fa scale is transforming remote kraals through the Gospel hymns made popular by its use. Prayer, so novel and so greatly appealing to the reverent African, has won more than one village in the wilderness, far from any missionary, and has begun the reformation of families as it is explained and practiced by a girl back from the mission boarding school, or a youth who has heard and accepted

the Gospel at the mines. The Ethiopian Movement has proved that negro Christians are capable of self-government even under the unfavorable circumstances attending the inception and extension of that experiment.

The missionary body of Africa makes a varied impression upon the man who has visited other mission countries and can thus compare them with their fellows of the world-wide brotherhood. So far as spiritual fitness is concerned they appear to be quite the equals of missionaries of Asia and other mission fields. They are superior, perhaps, in initiative, in courage, in versatility, to their brethren in other mission lands. Asiatic missionaries seem to be better linguists on the whole, and are also more awake to the opportunity for transforming nations than are most African workers. Judging from the present writer's wide acquaintance with volunteers when a Secretary of the Student Volunteer Movement for Foreign Missions, American candidates are so attracted by the more advanced peoples of the Far East, and of other parts of Asia to a less degree, that the most ambitious men and women ask for appointment there, thus leaving the less energetic candidates for Africa. Perhaps the profoundest impression made by the recent tour is the magnificent opportunity afforded for the development of all one's powers in Africa where everything must be done from the beginning—physical, social, intellectual, religious regeneration for entire peoples and not the mere filling up of lacunæ in old civilizations whose main defect is a religious one. It is inspiring to talk with men who are continent makers and who in the moral field are the Cecil Rhodeses of our day. That great statesman's lonely grave among the boulders of the Matoppo Hills with its famous "World's View," is not more impressive than the lofty stone tower on Sandilis Kop bearing the simple inscription, "James Stewart, Missionary." The former received from the Africans the nickname, "The Bull that Separates the Fighting Bulls," the latter that of "Father of Strides," or "Long Strider." Out of Lovedale which he made the most helpful of all institutions for negroes in Africa there have gone forth many black "Long Striders" who will carry on the work of their foster-father for generations to come, and through a peaceful message will set at one not only warring factions in society, but those inner passions which war against the

higher nature of individuals. Both types of men are needed in Africa, but one covets for his friends the task and the reward of Stewart rather than those of Cecil Rhodes. There is an abundant opportunity for tribe and race transformers, and the work has a far greater attractiveness than that of the average Asiatic missionary.

The Fourth General Conference of the missionaries of South Africa, convened in July last at Cape Town, could not fail to impress any student of missions. While only a few more than 125 delegates gathered there, they were representative men and women and had great burdens on their hearts. The commission which had to do with the occupation of the field uttered a well-reasoned appeal for one hundred fresh recruits which ought to stir Christian youth in Europe and America. And if that highly favored portion of the Continent imperatively needs a hundred new missionaries, how vastly more does the less well occupied central section of Africa with its far more numerous populations and greater possibilities for the future of the race demand a thousand men and women. As the Conference went on from day to day and its members discussed the varied problems of the sub-continent, one longed for young men and women who could come out and solve racial questions which will make Africa either an Armageddon in the not distant future, or else enable all colors to blend into one—the crimson of the Crucified and the Risen Christ. When, the following week, it was our privilege to meet day after day over 300 of the white students of Africa and witness their Christian earnestness and willingness to bear their share of a continental burden, it seemed as if only one thing more were requisite, the impartation of the same spirit of willingness and consecration to their fellow students in Europe and America. A thousand of these imbued with the spirit of David Livingstone, or James Stewart, or Alexander Mackay, or Adolphus Good, would win Africa for God through their Christlike lives and post mortem influence.

A final impression is the most important one of all. It's God's hour for Africa. His stately steppings are heard over all the Continent. We have seen evidences of His presence in Moslem strongholds of Algiers and on the mountain slopes of Kabylia, no less than in the anti-Christian groups of Mohammedans in Con-

stantine and Tunis. Uganda was brim full of proofs that we can in a generation remake a heathen nation into a Christian Protectorate. In the wilderness of the Rhodesias, we have been awed to see multitudes yielding their lives before the simple call of Jesus. Even the Kalahari Desert has blossomed as the rose where the bringer of good tidings has gone, and we have seen it with our own eyes. Beautiful Basutoland with its Swiss-like scenery and magnificent people, the crown of the Paris Mission, has been so brought under the power of the evangelistic burden that the Basutos are winning their land for Christ and have done much by money and men to bring into captivity to Him far away Barotsiland, a former habitation of direst cruelty. Natal is a country where the voice of that old hero, William Taylor, still reechoes through the lips of many of those thousands who heard his clarion call to repentance and obeyed. In Portuguese Angola, where the same veteran opened the way for the coming Kingdom, we have seen God's workings in the midst of fetiches and fetich houses which formerly dominated the lives of millions and which still are the powerful opponents of higher living. As we crossed the Line, to the eastward in Kamerun missionaries were holding meetings with audiences of thousands, and communicants met to remember Jesus by hundreds where a few years ago all were heathen. We longed to turn into the Congo and visit stations where, as in Banza Manteka, modern Pentecosts have been recently witnessed. Surely God's hand is not shortened, as any one must acknowledge who has read of what He is doing in that inland section west of Lake Nyasa, where Korea has been lived over again in the eagerness to hear and obey and extend the Glad Tidings.

As we sailed northward along the West African coast on a Portuguese steamer, we recalled that marvelous man of Portugal, Prince Henry the Navigator, and what a little Scot, Donald Fraser, the St. Paul of Nyasaland, had written of him: "Voyagers started out after special religious services. Chaplains and missionaries were carried on board the caravals, on whose sails the Cross was emblazoned. But Prince Henry's desire for the betterment of Africa was not universally shared by his captains and followers. As they cruised round the Guinea coast, they came on the new temptation of slaves and the immemorial one

of gold. These two prizes, destined to prove the ruin of Portuguese enterprise and to cause irreparable harm to Africa, put an end at this early stage to the original religious aim of these voyages. Discovery, too, received a check. Ships returned to Portugal laden with gold and slaves, manned by sailors fired only with zeal for gain. Prince Henry met them coldly, telling his captains that he sought for knowledge, not gold. His passionate cry rings across the centuries: 'Plant the Cross on some new Headland! That is what I want!'" And that is what the Savior of the world wants to-day, as He looks down upon the Continent which was His haven of refuge in infancy and which furnished the bearer of His Cross as he trod the Dolorous Way for our sakes. But without Christlike men and women, He cannot be fully known to this precious prize to be won for His Kingdom.

LEWIS ORSMOND BRASTOW.

Professor Lewis Orsmond Brastow died in Woodmont, Conn., after much suffering from a disease of the heart, on August 10, 1912. He had retired from the active duties of the chair of Practical Theology in 1907, but had continued to make New Haven his home and had enjoyed excellent health till about two years before his decease. His summers, till growing infirmity made the journey impossible, were spent in his pleasant cottage in Castine, Maine.

Professor Brastow was born in Brewer, Maine, March 23, 1834. He entered Bowdoin College when nineteen years of age, graduating with the class of 1857. His thoughts had been already turned toward the Christian ministry as his life work, and he therefore sought the training afforded by Bangor Theological Seminary. His professional preparation completed, he was ordained to the Christian ministry in 1861, and settled in the pastorate of the South Congregational Church of St. Johnsbury, Vermont. His opening ministry fell in the early days of the Civil War, and patriotic zeal led to his enlistment as chaplain of the Twelfth Regiment of Vermont Volunteer Infantry, with which

he saw not a little service. The esteem in which he was held by the town of his first pastorate was shown by his election in 1870 to membership in the convention to revise the constitution of Vermont. Meanwhile he had been winning favor throughout the state as a leader of Vermont Congregationalism, with the result that he was called, in 1872, to the pastorate of the First Church in Burlington—the most prominent post in the ministry of his denomination in that commonwealth. At Burlington he remained twelve fruitful years, held in high regard by his people and his fellow-ministers, justly esteemed a preacher of unusual incisiveness and force, and marked by vigorous energy in all that he did. His *alma mater* honored him with the degree of Doctor of Divinity in 1880.

With such gifts and achievements it was natural that the thoughts of the Corporation of Yale University were turned towards Dr. Brastow as a suitable appointment for the vacant chair of Homiletics and the Pastoral Charge, as it was then entitled, in the Divinity School. The call came to him in 1884, and in the autumn of that year he entered on the professorship, the active duties of which he was to discharge for the next twenty-three years. Late in life he felt the impulse to authorship, with the result that he put forth two volumes, *Representative Modern Preachers*, in 1904, and *The Modern Pulpit*, in 1906, both of which are among the best expositions in the field with which they have to do. After his retirement from the active professorship, Dr. Brastow spent a happy year in Europe, and had nearly completed a third volume of his favorite studies when illness compelled him to lay the work aside.

Professor Brastow must remain a vivid figure in the recollections of his students. A vigorous lecturer, a man of great personal modesty and retiring disposition, yet of clear-cut definiteness of conviction and of incisive statement, it was as a critic of sermons, whether of the great preachers of the Church or of immature students, that his powers were most apparent. One often heard him examine an address to which all present had listened, and as his kindly but penetrating analysis proceeded, it was with a feeling of surprise and almost of awe that one heard him put into words criticisms which were but half grasped or inadequately formulated by most of those who had listened with

him. They were not superficial defects that attracted his attention. He went directly to the heart of the problem. No keener mind than his has ever been the possession of an American teacher of Homiletics.

Professor Brastow married, on May 15, 1872, Miss Martha Brewster Ladd, of Painesville, Ohio, who survives him.

It is the intention of the Divinity School to hold, in the near future, a commemorative service, of which an account may be expected in the QUARTERLY.

WILLISTON WALKER.

GEORGE DEWITT CASTOR, '04.

The tragic death by accidental drowning, on July 14, 1912, of Professor George DeWitt Castor has not only robbed the Pacific Theological Seminary of an esteemed instructor, but is a loss to American scholarship in the field of New Testament studies. Born in Cleveland, Ohio, on November 7, 1876, Mr. Castor graduated as valedictorian of his class from Drury College in 1898. After teaching successfully for several years in the High School of Lamar, Missouri, and in the Academy of St. Johnsbury, Vermont, he entered the Yale Divinity School in 1901, graduating with the class of 1904. During his Divinity School course he exhibited marked aptitude for studies centering about the New Testament. He preached with success, and was one of the editors of the QUARTERLY. On graduation, he continued his studies for nearly two years in the School, also serving as Director of Religious Work for the year 1904-05, and as instructor in Missions and in Biblical Literature. In 1907 he received the degree of Doctor of Philosophy from the University. The same year he was ordained to the Christian ministry. He then entered upon his professorship in Pacific Theological Seminary. On July 9, 1903, he married Miss Martha C. Goodwin, who survives him.

Professor Castor endeared himself to all who knew him by his kindliness of spirit, his ready helpfulness, his sunniness of temper

and his evident Christian consecration. It was characteristic of his unselfish generosity of nature that much of his time, even amid the exactions of his professorship at Berkeley, was devoted to settlement work among the needy of San Francisco. As a scholar he was painstaking, accurate and thorough. His mind worked with great quickness and with keenness of perception. To all who were associated with him his death comes as a personal bereavement, the more mysterious because of the years of Christian usefulness in service and scholarship which seemed opening so brightly before him.

WILLISTON WALKER.

BOOK REVIEWS.

The Minister and the Spiritual Life. By Rev. Frank W. Gunsaulus, D.D., LL.D. Yale Lectures on Preaching for 1911. Fleming H. Revell Company. $1.25 net.

One of the purposes of the Lyman Beecher lectureship is to bring students for the ministry into vital touch with great preachers, not only that they may reap the experience of men who know life in general and their task in particular, but that they may feel the power and beauty of the spirit of these older prophets and catch by a kind of religious contagion the Christian values of their lives. That is the gift for which those who read these lectures, and especially those who heard them, will prize this volume. It is not the thought, though this is often strong and inspiring. It is not the style, though the passion of the orator and the vision of the seer and the melody of the poet often make the language bewitchingly, at times even bewilderingly, beautiful. The strength of this series lies in the fact that through it a "big human" is pouring himself out in a stream of warm, buoyant, invigorating spirituality, while at the same time the preacher, who perhaps more than any other is leaving his impress upon one of the most complex and terribly interesting of American cities, is contributing what he regards as his most important grist of knowledge to younger brethren who are to follow in his train.

As his line of approach to the work of the ministry Dr. Gunsaulus has chosen the heart of all religion, that true spirituality which finds its perfect incarnation in Jesus, and which we recognize as "the life of God in the soul of man." This he rightly holds to be "the only essential and distinctive thing in the minister's life and conduct." (27) "The history of Christianity is the history of a ministry which is the personal outgoing through service, by lip and hand, of an inner experience consequent upon a spiritualizing inflow of the divine upon the human in us" (17) "Now our ability . . . which we must pray and live for, to communicate of God's personality unto human personalities that which Christ Jesus completely manifested through His Personality—the Divine Life in Humanity—this power is surely an achievement of personality, yours and mine, discovered, cherished, and made glorious in the Spiritual Life."

This life he proceeds to set in the midst of our modern world, its new truth, its perplexing social, industrial and religious problems. He shows how it determines the life and work of a minister, emancipating him from what he should not be as well as from what he should not do. Its incarnation in the sermon, its transforming power imparted to men through true pastoral service, its expression in prayer, its manifestation in the church as the evidence of Christian discipleship and the test of the minister's success, are illuminatingly discussed, while numberless suggestions—the results of practical experience and therefore valuable—regarding the tools and technique of the minister's workshop are strewn along the course of the lecturer's thought. In Lecture VI, "The Spiritual Life and the Minister's Message," Dr. Gunsaulus inserts a sermon preached in connection with the lectures, a characteristic utterance in which the critic may see clearly his homiletical virtues as well as what seem to many his homiletical faults. One cannot but rejoice in its inclusion in the volume; for it furnishes a practical illustration of the handiwork of the man who is at the same time elucidating the art.

On the whole, the reader finds in this contribution to the series of Yale lectures on preaching just what might have been expected of the author of "The Higher Ministries of Recent English Poetry" and "Paths to Power." It is the poet and the orator that speaks rather than the keen, constructive thinker. In the

fervor and even passion of the style Dr. Gunsaulus' Methodist nurture is apparent, a nurture which lays him open to the charge at times of imparting more heat than light. While he warns us against the "deliberate endeavor to produce art as an end," a multiplicity of long and elaborate sentences, often involved and over-adorned, in which the diction occasionally obscures rather than reveals the thought, awakens the suspicion that the writer has suffered his love of beauty to make him more intent upon the way in which he is saying the thing than upon the thing which he is saying. They remind one of stained glass windows which obstruct the vision while they delight the eye. Brevity, conciseness and movement are viewed apparently as secondary virtues. The general impression is well stated in a kindly and sympathetic criticism of a volume of Dr. Gunsaulus' sermons. "While it is in close touch with the thought of our own time, and adjusts itself to present needs and conditions," the writer says, "there is a certain homiletical elaborateness, a certain largeness of range in the sweep of his thought, a stateliness and rhetorical exuberance, a dramatic intensity and graphic descriptiveness, that remind us of the exalted style of preaching which we associate with a former period. In those qualities of quiet philosophical reflection, of facile, offhand, homiletic suggestion, and of colloquial simplicity, compactness and directness of diction, which characterize much of the preaching of our day, Dr. Gunsaulus does not seem to be at home." However, as the critic hastens to add, "those surely who have come under the influence of his splendid eloquence will not reproach him for not being what he is not." HENRY HALLAM TWEEDY.

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"The Social Evil." With Special Reference to Conditions Existing in the City of New York. A Report prepared (in 1902) under the direction of The Committee of Fifteen. Second edition, revised with new material, edited by Edwin R. A. Seligman, LL.D. G. P. Putnam's Sons, New York and London. The Knickerbocker Press. 1912. 303 pp.

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In the present movement for social uplift in this country much attention has been given to the problem of personal purity. The investigations into the white slave traffic by the Immigration Commission and the report of the Chicago Vice Commission and the committee which investigated the same problem in Minnesota have focused public attention upon this problem. Considerable interest, therefore attaches to two books which have recently appeared upon this subject.

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two hundred office girls and girls employed in one hundred hotels and restaurants. Fortified with this information Miss Addams has written a book of wonderful interest and takes her position squarely opposed to segregation or regulation. This is in accord with the conditions of almost all those students who have given particular attention to this subject. The book should be read by any who desire a sympathetic and scientific treatment of this subject.

WM. B. BAILEY.

Eucken and Bergson. Their Significance for Christian Thought. Mrs. E. Hermann. Boston. The Pilgrim Press. 1912. Pp. 224. $1 net, postage 10c.

Mrs. Hermann's volume is a brilliant and able presentation of the thought of Eucken and Bergson, in its specific bearing upon the problems of theology, and without doubt the best commentary upon the success of her presentation is the fact that both of these thinkers are pleased with it. In a short compass the author gives a very clear interpretation of Eucken's philosophy of life, as typified especially by his religious idealism and his activism. The charm and value of these chapters lies in the admirable way in which Mrs. Hermann catches the gist of many of Eucken's obscure and elusive passages, and states them in terse and vigorous English. The whole interpretation is upon a British background, and aims to show the significance of Eucken's idealism for the present situation in British thought. The chapter on Bergson is perhaps less satisfactory, as might be expected in an interpretation of a thinker whose work is still critical rather than constructive. The closing chapter on Christian Theology and Recent Christian Thought, is not only an excellent review and summary, but is in itself a very able statement of the necessary relation between philosophy and a truly free and "liberal" theology. Such a theology "will not attempt to make philosophy speak the language of Canaan," but on the other hand "it will put off a certain proud objectivity, and applying its own *experimental* principles to a new philosophy, will have an even completer liberty of thought toward it than toward the Christian documents and crystallizations of dogma."

OSCAR E. MAURER.

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A year ago we spoke in these columns of the weekly devotional service of the students and faculty held on Thursday evenings in the Lowell Mason Room. At the time of our previous writing the holding of these meetings was still an experiment. This is no longer the case. Both faculty and students have expressed themselves with conviction that one of the School's problems has here been solved. In the past, all efforts made by the students to hold regular prayer-meetings for the School or separate meetings for each class have met with failure. Meetings for devotional Bible study have also failed. It may be forcing our conclusion to suggest that the success of class prayer-meetings this year is due to the devotional interest generated and maintained on Thursday nights. However it be, all of the undergraduate classes are meeting regularly each week for prayer and testimony.

The enrollment of the Divinity School this year is 101. Of these 20 are registered as Juniors, 24 as Middlers, 34 as Seniors, 11 as Graduates, 3 as Fellows and 9 as Specials. Eleven Denominational families are represented as follows: Baptist 13, Christian 1, Congregational 26, Disciples of Christ 18, Episcopalian 1, Gregorian 1, Methodist 27, Presbyterian 10, Reformed 1, Sweedish Evangelical 1, undenominational 2.

Considerable space will be given in our next issue to the new Missions Library. Through the kindness of the *Yale Alumni Weekly* we hope to include one or two half-tones. Professor Beach will contribute an article describing the facilities afforded by the new equipment. A report of the dedication services will also be given.

We are pleased to announce the election to the staff of the QUARTERLY of Mr. John Fuller Hall, '15, of Beatrice, Nebraska. Mr. Hall succeeds Mr. C. E. Deyo as Assistant Business Manager.

We take pleasure also in including in our columns this brief notice of the successful season of the Divinity Baseball Team last Spring. With the final defeat of Hartford on May 17th the team completed the series undefeated. An informal gathering of the students in the Lowell Mason Room was held just before the close of the term to honor the team. On this occasion each member was presented with a copy of Dean Brown's "Faith and Health" with the best wishes of the author. A banner on which appear the names of all the players was presented by Mrs. Porter.

On October 16th at the hour for Rhetoricals Dean Brown addressed the School in a general way outlining the attitude that the faculty felt the students should have toward their life and opportunities as members of the School. He spoke under four main heads, touching on the Student's attitude toward his course, toward his social opportunities, toward his devotional life, and toward his life of service in the community as a representative of the School. During the discussion of the first point each man present was handed a copy of a list of fifty books. This list was divided into ten sections of five books each and each section covered a period of Christian History. The students were requested to report at the end of the year how many of these books they had been able to read.

SCHOOL AND CHAPEL NOTES.

The Annual Divinity School picnic was held at Momauguin Beach on Wednesday, October 2d. The touch of briskness in the air was reflected in the spirit of the occasion. The ball team for which Dean Brown pitched defeated their opponents 15-0 in seven innings and all former records for the cross-country seventy-five yard dash were apparently broken. The bon-fire hour under the leadership of Mr. Mould made every new man glad he had come and every other man happy that he had not yet graduated.

The Fall class elections resulted as follows:

For the Senior Class:
President, John E. Johnson, Timmonsville, S. C.
Vice-President, Azel A. Martin, Boulder, Colo.
Secretary-Treasurer, Thomas J. Armstrong, Rocky Point, N. C.

For the Middle Class:
President, Fred E. Lee, Columbus, Kans.
Vice-President, David Dunn, Huntingdon, Pa.
Secretary-Treasurer, Bert A. Bessire, Laurel, Nebr.

For the Junior Class:
President, Walter D. Molby, Baldwin, Kans.
Vice-president, J. Franklin Candy, Dakota, Ill.
Secretary-Treasurer, Clarence Reidenbach, Ninevah, Ind.

The election of officers for the year resulted as follows: President, A. A. Martin, '13; Secretary and Treasurer, L. S. Nightwine, '14. A committee was appointed to make recommendations for the future policy of the club, the sentiment being expressed that the programs should be arranged in such a way that there might be more freedom for the expression of student thought on theological and philosophical problems.

Prof. Walker, Prof. Beach and Dean Brown attended the meeting of the American Board of Foreign Missions in Portland, Me., Oct. 1-4.

MARQUAND CHAPEL NOTES.

The Chapel service on Monday, October 14, was in charge of Rev. Canon Henson. He gave these four bits of advice to the man who would be a successful minister: 1. Read big books; 2. Verify your references; 3. Know your text; 4. Have your hobby.

President McClanahan of Assiut College, Egypt, addressed the students at the Chapel service, Monday, Oct. 21. He declared Egypt to be the strategic center at which the attack on Mohammedanism should be focused.

On Oct. 17, the Chapel service was conducted by Rev. C. H. Patton, '86, of the A. B. C. F. M., who spoke interestingly of the work in Africa.

HONORS AND PRIZES.

FELLOWSHIPS.

The Hooker-Dwight fellowship was divided between Mr. William Bowman Kline (B.A. Nebraska Wesleyan University 1906, M.A. *ibid* 1908; M.A. Yale University 1911), University Place, Nebraska, and Mr. Daniel Sommer Robinson (B.A. Butler College 1910, M.A. Yale University 1911), North Salem, Indiana. Owing to sickness in his family Mr. Kline will be unable to avail himself of the privileges of the fellowship until next year. Mr. Robinson begins his study in the University of Breslau, Nov. 1st.

FOGG SCHOLARSHIPS.

Class of 1913:

[redacted]

Conn.

Class of 1914:

John Clark Archer (B.A. Hiram College 1905), Garrettsville, O.

David Dunn (B.A. Franklin and Marshall College 1911), Huntingdon, Pa.

ALLIS SCHOLARSHIPS.

Class of 1913:

Francis Carr Stifler (B.A. University of Pennsylvania 1906, M.A. Yale University 1911), Oak Park, Ill.

Bryant Wilson (B.A. University of California 1910, M.A. Yale University 1911), Berkeley, Cal.

Class of 1914:

Edwin Reeder Errett (B.A. Bethany College 1911), Carnegie, Pa.

Class of 1915:

Clarence Reidenbach (B.A. Butler College 1912).

PRIZES.

The Downes Prizes in the reading of the Scriptures and Hymns.

Class of 1913:

First prize, Carl Alonzo Burkhardt (B.A. Butler College 1909, M.A. 1910), Tipton, Ind.

Second prize, Herbert Allen Sawyer (B.A. Lawrence University Mankato, Minn.

Class of 1914:

First prize, James William Newton, London, England.

Second prize, David Dunn (B.A. Franklin and Marshall College 1911), Huntingdon, Penn.

The Mersick Prizes in Sermonic Elocution.
Class of 1913:
First prize, Samuel Haroutune Hovhannessian (Central Turkey College), Aintab, Turkey.
Second prize, Charles Wesley Burton (B.S. Talladega College 1910), Meridian, Miss.

The Mersick Commencement Prizes.
Class of 1912:
First prize, Daniel Sommer Robinson (B.A. Butler College 1910, M.A. Yale University 1911), North Salem, Ind.
Second prizes, Rupert Clinton Foster (B.A. Transylvania University 1910, M.A. 1911), Lexington, Ky.; Fred Lyman Hall (B.A. Doane College 1905), Beatrice, Nebr.; Myron Lee Pontius, New Haven, Conn.

Mersick Prizes for excellence in the Department of Elocution.
Class of 1912:
First prize, William Bowman Kline (B.A. Nebraska Wesleyan University 1906, M.A. University of Nebraska 1908, M.A. Yale University 1911), University Place, Nebr.
Second prize, Ernest Eugene Youtz (B.A. Simpson College 1904), Des Moines, Ia.
Third prize, Rupert Clinton Foster (B.A. Transylvania University 1910, M.A. 1911), Lexington, Ky.
Class of 1913:
First prize, Azel Anson Martin (B.A. University of Colorado 1909), Boulder, Col.
Second prize, Milo Eber Pearson (B.A. Nebraska Wesleyan University 1908, M.A. Trinity College (N. C.) 1910), Hastings, Nebr.
Third prize, Herbert Allen Sawyer (B.A. Lawrence University 1909), Mankato, Minn.

Class of 1914:
First prize, Frederic Edward Lee (B.A. University of Kansas, 1911), Columbus, Kans.
Second prize, Bert Austin Bessire (B.A. Nebraska Wesleyan University 1911), Laurel, Nebr.
Third prizes, Lennie Shell Nightwine (B.A. Central College 1911), Sweet Springs, Mo.; Robert Benjamin Wear (B.A. University of Texas 1909), Gainesville, Texas.

The Mersick Senior Sermonic Prizes.
Class of 1912:
First prize, Ernest Eugene Youtz (B.A. Simpson College 1904), Des Moines, Ia.
Second prize, Rupert Clinton Foster (B.A. Transylvania University 1910, M.A. 1911), Lexington, Ky.

The Mersick Prize for winning a place on the Yale University Debating against Harvard or Princeton.

Rupert Clinton Foster (B.A. Transylvania University 1910, M.A. 1911), Lexington, Ky.

The Mersick Prizes in Debating.

Class of 1913:

First prize, Warren Walter Tuttle (Ph.B. Grinnell College 1907), Oxford, Conn.

Second prize, Chester Virgil Dunn (B.S. Bethany College (W. Va.) 1910), Greensburg, Pa.

Class of 1914:

First prize, Marvin Rudolph Brandt (B.A. Beloit College 1910), Beloit, Wisc.

Second prize, Frederick Edward Lee (B.A. University of Kansas 1911), Columbus, Kans.

ALUMNI NOTES.

1867—Pres. D. B. Perry of Doane College, Crete, Nebr., died May 22, 1912.

1875—Rev. E. P. Root goes to Becket, Mass.

1875—Rev. H. A. Tucker is called to Tampa, Fla.

Ex-1875—Rev. F. L. Bristol resigns at the Riverside Congregational Church, East Providence, R. I.

1877—Rev. H. T. Sell goes to Jacksonville, Fla.

1878—Rev. G. M. Orvis resigns his pastorate at the Summitt Congregational Church, Dubuque, Ia., to enter educational work.

1880—Rev. A. A. Robertson is called to McCook, Nebr.

1882—Rev. D. E. Todd accepts a call to Stillman, Ill.

1882—Rev. N. I. Jones goes to Orleans, Mass.

1882—Rev. C. H. Peck is called to Marshfield, Mass.

1883—Rev. F. J. Pohl assumes his new duties as pastor of the Congregational Church at Hanover, Conn.

1884—Rev. I. W. Sneath is called to Wollaston, Mass. He was given a reception and generously remembered with gifts and a purse of money from the members of the Grand Avenue Congregational Church at the time of his departure from New Haven, to his new charge.

1885—Rev. C. W. Preston is called to Strang and Shickley, Nebr.

1885—Rev. C. R. Bruce accepts a call to Sanborn and Eckelson, N. D.

1885—Rev. W. G. Poor accepts a call to Petersham, Mass.

1888—Rev. F. F. Lewis goes to New Richmond, Wis.

1888—Rev. D. M. James was ordained at West Newbury, Vt., Sep. 17, 1912.

1888—Rev. F. F. Buell, D.D., died at Portland, Me., April 27, 1912. Dr. Buell graduated from Yale College in 1885 and from Yale Divinity School in 1888. He received the degree of Doctor of Divinity from Syracuse University. He was married to Miss Helen M. Westervelt of West Philadelphia in 1888. He held the following pastorates: Smyrna, N. Y.; Mt. Vernon, N. Y.; Good Will Congregational Church, Syracuse, N. Y.; South Norwalk, Conn.; and Woodfords Congregational Church, Portland, Me.

1889—Rev. L. H. Keller becomes Superintendent of the Wisconsin Home Missionary Society with headquarters at Madison, Wis.

1889—Rev. W. S. Manship is called to West Suffield, Mass.

1890—Rev. E. L. Smith becomes District Secretary of the A. B. C. F. M. with headquarters at New York City.

1890—Rev. R. Powell is called to Rendham, Pa.

1890—Rev. E. V. Bigelow resigns at Eliot Congregational Church, Lowell, Mass.

1890—Rev. J. W. Moulton was installed at Mechanic Malls, Me., April 25.

1891—Rev. E. L. Marsh was installed in the Plymouth Congregational Church, Providence, R. I., June 4, 1912. The following evening he was given a welcoming reception in the church auditorium by the members of his church.

1891—Rev. J. W. Gunn goes to Ely, Nev.

1891—Rev. A. C. Townsend is called to Cumberland Center, Me.

1892—Rev. S. V. Karmarkar of Bombay, India, died in April, 1912.

1892—Rev. E. P. Seymour goes to Philadelphia, Pa.

1893—Rev. E. P. Ayer goes to Mansfield Center and North Windham, Conn.

1893—Rev. C. R. Shatto begins a new pastorate at Brewster, Wis.

1893—Rev. H. D. French is called to Steuben, Me.

1894—Rev. A. McClelland accepts a call to Plymouth Congregational Church, Madison, Wis.

1894—Rev. E. J. Lewis becomes pastor of the First Presbyterian Church at Jackson, O.

1894—Rev. C. S. Haynes accepts a call to Salem, N. H.

1894—Rev. W. W. Dornan is called to Whitman, Mass.

1895—Rev. A. R. Lutz becomes pastor of the Congregational Church at Whitneyville, Conn.

1896—Rev. C. N. Thorpe accepts a call to Duluth, Minn.

1897—Rev. A. E. Johnson resigns at Monrovia, Cal.

1899—Rev. W. Morse accepts a call to the First Congregational Church, Bellingham, Wash.

1900—Rev. A. W. Bailey resigns his pastorate at the First Congregational Church, Keene, N. H., to become Superintendent of the Sunday School Publishing Society for Northern New England.

1900—Rev. C. G. Clarke goes to the First Congregational Church, Peoria, Ill.

1901—Rev. W. H. Hayes is called to Oxford, Mass.

1901—Rev. D. B. Lorthrop becomes pastor of the Roger Williams Free Baptist Church, Providence, R. I.

1901—Rev. F. N. Sheldon resigns his position as Superintendent of the Wisconsin Home Missionary Society to become pastor of the Congregational Church at Ann Arbor, Mich. Rev. L. H. Keller, '89, fills the vacancy caused by Mr. Sheldon's resignation.

1901—Rev. C. W. Jackson accepts a professorship in Brandon College, Brandon, Manitoba.

Ex-1901—Rev. A. R. Larson goes to Waubay, S. Dak.

1903—Rev. J. E. Gregg was installed as pastor of the First Congregational Church, Pittsfield, Mass., June 27, 1912.

1904—The First Congregational Church at Burlington, Vt., has refused to accept the resignation of Rev. E. G. Guthrie, and has appointed a committee to arrange an extended trip for him to New Zealand, with the understanding that he will return to Burlington to resume his pastorate.

1904—Rev. T. F. May resigns his charge at Kellogg, Ida.

1905—Rev. H. F. Holton was installed at the First Congregational Church, St. Louis, Mo., April 30, 1912.

1905—The marriage is announced of Miss Aimeé C. Gillies to Rev. M. T. Kalaidjian, at Nyack-on-Hudson, N. Y., June 19, 1912.

1905—Rev. M. E. Alling accepts a call to the Fountain Park Congregational Church, St. Louis, Mo.

1906—Rev. J. A. Scheuerle resigns his pastorate at Hartford, Vt., to become Secretary of the Bennington County Improvement Association.

1907—Rev. H. E. Brown goes to the Pilgrim Congregational Church, Seattle, Wash.

1907—Rev. K. O. Thompson becomes pastor of the Congregational Church at Hart, Mich.

1907—Rev. G. G. Milbury goes to Parraboro, N. S.

1908—Rev. W. A. Shelton becomes president of the Oklahoma Wesleyan College, Oklahoma City, Okla.

1908—Rev. A. E. Shuttuck accepts a call to Grand Junction, Colo.

1909—Rev. G. A. Hull has been ordained at Lyndon, Vt.

1909—Rev. D. R. Wicks was ordained at the First Congregational Church, Oak Park, Ill., Sept. 9, 1912. Mr. Wicks goes to China, being supported by the Central Union Congregational Church, Honolulu, T. H.

1909—Rev. J. A. Seymour goes to Melbourne, Australia.

1909—Rev. F. E. Lumley becomes Professor of Sociology in the Missionary Training School, Butler College, Indianapolis, Ind.

1910—Rev. G. S. McClary accepts a call to East Hampton, Conn.

1910—Rev. W. P. Ames is called to Springdale, Wash.

1910—Rev. H. G. Parsons goes to Woodbury, Conn.

1910—Rev. J. J. McClelland becomes pastor of the Trinitarian Congregational Church, New Bedford, Mass.

1911—Rev. H. C. Armstrong accepts a call to Baltimore, Md.

1911—Rev. M. R. Plumb accepts a call to Windham, Conn.

1911—Rev. A. W. Gidart accepts a professorship in the Chicago Lutheran Theological Seminary.

1911—Rev. C. H. Yearwood goes to the Meeting Street Methodist Church, Providence, R. I.

1911—Rev. C. S. Ball goes to Kensington, Conn.

1911—Rev. H. M. Kingsley resigns at Newport, R. I.

Ex-1911—Rev. W. M. Howlett is with the Brooklyn Children's Aid Society.

Ex-1911—The marriage is announced of Miss Dorothy Eaton to Rev. L. F. McGinty at Los Angeles, Cal., June 18, 1912. They will reside at Los Angeles.

1912—Rev. E. E. Bachelder accepts a call to Stanwich. Conn. The marriage of Miss Margaret E. Toole to Mr. Bachelder occurred last June at the bride's home in New Haven.

1912—Rev. C. H. Barnet is at Indianapolis, Ind.

1912—Rev. H. M. Bartlett goes ta Coventry, Conn. Mr. Bartlett was ordained at the Riverside Memorial Congregational Church, Haverhill, Mass., June 19, 1912.

1912—Rev. H. H. Benedict is at Hope Chapel, Fairfield, Conn.

1912—Rev. R. J. Bennett is teaching in Keuka College, Keuka, N. Y.

1912—Rev. W. W. Burns is called to Newcastle, Pa.

1912—Rev. A. E. Dyett goes to Sangon Grande, Trinidad, B. W. I.

1912—Rev. T. A. Fischer is in New Haven, Conn.

1912—Rev. A. Fletcher accepts a call to Beacon Falls, Conn.

1912—Rev. R. C. Foster is a graduate student at Harvard University, Cambridge, Mass.

1912—Rev. W. C. Gibbs accepts a professorship at the Bible College of Missouri, Columbia, Mo.

1912—Rev. E. W. Hale is called to Minneapolis, Minn.

1912—Rev. F. L. Hall is pastor of the Congregational Church at North Haven, Conn.

1912—Rev. A. L. Hubbard has been called to Bloomfield, Conn.

1912—Rev. G. Iordanides is at Boston, Mass.

1912—Rev. W. A. Jenkins accepts a call to Sayville, N. Y.

1912—Rev. B. S. Johnson becomes pastor of the Christian Church at Norwalk, O.

1912—Rev. H. B. Kirkland has accepted a call to Essex, Conn.

1912—Rev. W. B. Kline accepts a call to the Congregational Church at Wahoo, Nebr.

1912—Rev. H. G. Maseredjian returns to Armenia to enter educational work.

1912—Rev. M. L. Pontius is called to Peoria, Ill.

1912—Rev. G. F. Powers goes to Castleton, Ind.

1912—Rev. D. S. Robinson is at Breslau, Germany. Mr. Robinson is Hooker-Dwight Fellow for 1912-13.

1912—Rev. E. E. Saddlemire accepts a call to Knox, N. Y.

1912—Rev. J. J. Smith is pastor of the Congregational Church at Sherman, Conn.

1912—Rev. S. R. Twitty is at North Branford, Conn.

1912—Rev. C. M. Warren returns to his missionary work at Tottori, Japan.

1912—Rev. E. E. Youtz has accepted a call to the Pilgrim Congregational Church, Oakland, Cal.

Rev. O. D. Foster, Ph.D., accepts a professorship in the University of Wisconsin. He is also the Congregation College pastor. Dr. Foster was the Director of Religious Work in the Divinity School last year.

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